1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

302 bamboo holder, 10 to 15 cm long, and 1 to 2 cm in diameter. The bottom of this cylinder consists of a joint in the bamboo, and for its mouth there is a stopper of wool, grass, bast or bees-wax.

[291] In painting the face, the paint is put on with small stamps, which either consist of the jaw-bone of a siluroid (figs. 81, 88 b) or of a piece of carved wood (fig. 82). Flat wooden stamps with diamond pattern are also used.[1] Those interesting stamps that are made from jaw-bones of fishes, are undoubtedly the prototype of the wooden stamps.

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Fig. 81. Jaw-bone of a siluroid. The row of teeth is used as a stamp for putting on the paint in face-painting. The fore-end of the bone is sharpened to a point, so that this object can also be used in tattooing and blood-letting. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 100.

Fig. 82. Paint stamp made of a cane splinter. Is used in the same way as the fish jaw in fig. 81. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 94.

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[303 515]

For cutting off the hair to the desired length (figs. 16—24, 30, 39, 53 and 83), the Choroti use the jaw of the palometa fish, which is set with exceedingly sharp teeth (fig. 84).[2] These are also used as louse-combs, although the Choroti as a rule carry on their louse-hunting only by the means that nature has provided them with. It is possible that once upon a time palometa jaws formed the only combs that the Choroti possessed, but that they afterwards went out of fashion when the more practical wooden or split-cane combs came into use. Of the latter, we may take it that the split-cane combs are the

Fig. 83. A man with hair hanging loose. Choroti. Gran Chaco Bolivia. Photo. E. v. R.

Fig. 84. Jaw of palometa fish (Serrosalmo sp.), used for hair-cutting. Also said to be a louse-comb. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 10. 3. 29.

[1] Nordenskiöld (11), fig. 42.
[2] Nordenskiöld (13), p. 100.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

Apart from split-cane combs, the Choroti also have wooden combs, 302
carved in one piece (figs. 86 and 87). It is probable that formerly the Choroti did not themselves make as well-made combs as the one reproduced in fig. 87, as, until quite lately, the Chaco peoples have been without good cutting implements of stone or metal. Among the considerably higher cultured Chiriguano, who, for a certainty, have long possessed metal tools, carefully worked wooden combs are very common. It is therefore possible that the neat-looking comb shown in fig. 87 was made among the Chiriguano, although it may subsequently have reached [439]
the Choroti through barter. As I have previously pointed out, there are certain toilet articles, viz., colour seeds and ready-prepared red paint, of which the Chiriguano dispose to the Indians of the Chaco. The Choroti keep their toilet articles, not only in bowls and boxes of calabash, but also in miniature bags of caraguatá (fig. 88).

On account of the dearth of water that periodically recurs on the 515
Chaco, the mere nature of their country makes it impossible for many of the Choroti to observe the same bodily cleanliness as the Chiriguano. But even if the Choroti were well off as regards water supply, I do not believe that they would to any appreciably greater extent indulge in any bathing or washing *intended for the better care of the body*. For, it must be said, the Choroti do not possess anything like the Chiriguano's sense of cleanliness.

Nordenskiöld, who has had opportunities of studying the Choroti Indians on the Pilcomayo, where of course they had plenty of water, writes as regards their lack of cleanliness, inter alia, as follows: »Never did I see an Ashluslay washing his clothes, nor any Choroti, unless they had learnt it from the whites. And to bathe, just for the sake of bathing, is a thing these Indians would only do, I should think, when the weather is really hot. Fishing, however, of necessity takes the men a great deal into the water. The children often play about in the water, too, which makes for keeping them clean. And the 'wee-wee ones' get washed by their mothers when the latter go down to the river.»[1]

»Caring for the body», among the Choroti, is mainly limited to de- 515
corating the face by painting, combing the hair, picking out lice, and 302
pulling out all hairs on the face and about the private parts. Painting,

[1] Nordenskiöld (18), p. 78.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

515 Painting,
302 pulling out of hairs, and, in certain cases, the cutting of the hair, are,
[782] however, probably to a great extent to be looked upon as acts of magic import.[1]

515 A toilet business that cannot very well be said to be due to any supernatural conception, is, however, lice-picking. Practically all Choroti are infested with lice. When these are getting too troublesome, somebody is called in for assistance (see fig. 89). This is a service willingly rendered by the Choroti, for it is a kind of hunting that they visibly enjoy. To an onlooker it would seem as if the louse hunters also greatly valued
[262] the quarry, for as soon as a louse has been caught, it is eaten by the hunter. But nevertheless I think it a mistaken idea that phthiriophagi find the lice nice-flavoured, for head lice are surely too small to have any particular taste, good or bad. Lice-eating probably has probably originated from a desire to render harmless, in the simplest way, such lice as have been caught. These little animals take a good deal of killing, if done with the fingers only, and there is not always a camp fire handy, into which to throw them; for less squeamish individuals, the eating of the catch undeniably proved the most practical way. I think it very probable that lice-eating also among monkeys has its explanation in a wholly conscious effort at annihilating noxious parasites.

[1] Karsten (4), Chap. 1, 2 and 6.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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Fig. 82. Woman taking lice from her husband's head. Choroti on their wandering towards the Pilcomayo. Dry soil forest region between Caiza and Fort Crevaux, Gran Chaco, Bolivia. Photo. E. v. K.

[p.84 is blank]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

114 of the chaguar (chahuar).[1] This statement, which is erroneous, is due to
262 the similarity of sound existing between chaguar[2] and chañar.[3] The *fruits* of the latter are eaten by the Indians, whilst of the former only the rootstock is edible.

251 By drying, the Choroti preserve vegetables against seasons of shortened food supply.

263 Personally I have not seen the Choroti use salt, but, nevertheless, they possess this condiment. Possibly they, like the Lengua, extract salt from the ash of a plant growing on the Chaco.[4] Salt-making from vegetable ash is known to many primitive peoples.[5]

264 Among the Choroti I never saw men and women eating together.

[462] The preparing of food is, as a rule, the work of the women. The
515 Choroti are not dainty about their food, and the uncleanliness which is
252 a distinguishing trait in culinary matters among these Indians surpasses almost anything I have ever observed among other primitive peoples, with the exception of the Mataco Indians. Of the latter, however, my experience is limited to only a few families, and it may be unfair to judge the whole tribes from those.

271 Water, often muddy, ordinarily forms the drink of the Choroti. When in the dry season the Indians are on the move, or from some reason or other find themselves far away from any river, they sometimes suffer very badly from lack of water.

273 In the season for harvesting wild fruits, such as algaroba, tusca, and chañar, an intoxicating fruit beer is brewed. During the time of year that I visited the Choroti, there were no fruits of which any intoxicating beverage could be brewed; consequently I never had an opportunity of observing either the brewing of beer, or any drinking carousal. This led me to suppose that the art of brewing fermented liquor was unknown to the Choroti. Nowadays the Choroti have learnt from the Chiriguano also how to brew maize beer. Of the Choroti method of beer-brewing, Nordenskiöld has given the following description:

»When tusca beer is to be made, the fruit is first of all ground, and they water added, the whole being thereupon left in a dirty animal hide,

[1] von Rosen (3), p. 9.
[2] Bromelia serra.
[3] Gourliea decorticans.
[4] Hawtrey (1), p. 287.
[5] For one method of producing salt from plants, see von Rosen (4), p. 340.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco

Choroti SK 6

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A Choroti settlement in the neighbourhood of Fort Guachalla. Angry dogs are the first to welcome the visitor.

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The old Choroti chief Atamo and his relations.
The scene to the right illustrates the Indian custom of louse eating.